from matter, either perfectly dead and stupid, or else devoid of all conscious and animalish life.

vi. But that we may more fully and punctually declare the true idea of God, we must here take notice of a certain opinion of some philosophers, who went as it were in a middle betwixt both the former, and neither made matter alone, nor God, the sole principle of all things; but joined them both together, and held two first principles or self-existent unmade beings, independent upon one another —-God, and the matter. Amongst whom the Stoics are to be reckoned, who, notwithstanding, because they held, that there was no other substance besides body, strangely confounded themselves, being by that means necessitated to make their two first principles, the active and the passive, to be both of them really but one and the self-same substance: their doctrine to this purpose being thus declared by Cicero :[a] " Naturam dividebant in res duas, ut altera esset efficiens, altera autem quasi huic se prsebens, ex qua effice-retur aliquid. In eo, quod efficeret, vim esse cen-sebant; in eo, quod efficeretur, materiam quan-dam; in,utroque tamen utrumque. Neque enim materiam ipsam cohaerere potuisse, si nulla vi con-tineretur, neque vim sine aliqua materia; nihil est enim, quod non alicubi esse cogatur.". The Stoics divided nature into two things as the first principles, one whereof is the efficient or artificer, the other that which offers itself to him for things to be made out of it. In the efficient principle they took notice of active force in the patient of matter,

[a] Academ. Quaest. lib. i. cap. vi. p. 2231. torn. viii. opcr. But Cicero in this passage does not treat of the opinion of the Stoics, but'of that of Plato and his ancient followers, or the first Academics.